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ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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WEEK BY WEEK

Dr. Barnes and Heresy

The Bishop of Birmingham obviously anticipates some move against him, and against other liberal theologians (how many of them are left?) in the Church of England, by the new Bishop's measure to be discussed by the full Church Assembly in June. A clause, apparently, is to be inserted, making it possible for a trial for heresy to be instituted. We can understand the Bishop's feelings. He is a devoted member of the Church of England, and consequently need be alarmed at a move that may be directed against him. Others interested in theology and religion outside the Church of England will not be so alarmed. A public trial or inquiry into heresy would clear up many matters in the minds of many men. It might even stir the English people—and members of the traditional churches—to pay serious attention to the real nature of their belief. A credal church that can hold the Bishop of Birmingham, and, say, the Bishop of London, seems to a number of people quite odd, and perhaps something useful would be done by clarification. But we suspect that the Bishop of Birmingham need not be alarmed. Heresy is a difficult matter for the C. of E. to tackle.

The Trial of the Bulgarian Pastors

Before the trial of the Bulgarian pastors in Sofia took place we received in this office a number of documents from the "Press Service of the Legation of the People's Republic of Bulgaria". One of these gave quotations from statements made by Evangelical congregations in that country condemning the pastors. These, of course, were sent to us to influence opinion; the intention may be taken as honourable; that is to say, the Legation may have thought that there was another side to the question than that appearing in the British press. But the very openness of the intention—putting the best light on it—reveals much. It is regarded as quite normal that public opinion should condemn men before they have been tried, and that the greatest official use should be made by authority of this condemnation. It makes a complete mockery of justice as understood in this country, and again as understood in the charter of Human Rights sanctioned by the United Nations. The "trial" in effect of the pastors was conducted in private before it was brought out into public. The public show was to be a mere appearance of justice, a staged effect. No support need be given to all the charges of drugging and torture—although how well adapted these methods must be to such justice—to condemn the results of such a trial.

But where, oh where, are the Christian martyrs? It ill behoves anyone living in safety to speak of martyrdom. But the tirades that come from some quarters provoke the question. Dimitrioff, the Communist, electrified the world by his behaviour before the Nazis at the Reichstag trial; where are the Christian counterparts?

The Mindszenty Trial—A Statement by the Hungarian Unitarian Church

We print elsewhere in this issue a statement made by the Hungarian Unitarian Church upon the Mindszenty trial. It declares that there is no religious persecution in Hungary. It supports the point of view, accepted by the Hungarian government, that "God has not given to the churches a political task but the salvation of souls". The statement, of course, should be accepted for what it says, and should be read against the background of present Hungarian conditions. A "political task", it can very well be imagined, has a very different meaning in contemporary Hungary from what it has in this country. But what it means in this country, and others which possess full political freedom, should be emphasised. Organised religion in Britain would regard itself as being persecuted if the government of the day issued any warning, or even suggested a warning, that it should confine itself to the "salvation of souls". It is hard for an Englishman to imagine this, of course. Organised religion in Britain chooses for itself the activities it undertakes, and the teaching and opinion it gives. It considers that any activity of man may be commented upon, criticised, or, if need be, organised. This is what is known as freedom of speech, one of the guarantees of the United Nations Charter, a guarantee which the Hungarian Government has cheerfully signed. An Englishman would take more careful note of statements coming from Hungary if he could be persuaded that the elementary right of freedom of speech was recognised there.

New Values

THE REPLY of M. Thorez, the French Communist leader, to the question, "What would you do if the Red Army occupied Paris?" was carefully thought out. It had to be, because of the implications of such a reply; but behind all the suppositions and qualifications the answer was clear enough, the French Communists would help the Russians. A few days later, Signor Togliatti, speaking for the Italian Communists, gave the same kind of reply relative to Italy. This is a shifting of values with a vengeance. It is possible now for a leading citizen of a great state to declare that in case of war he intends to support and persuade others to support his country's potential enemy (potential in the sense that it is this particular enemy that will occupy the state's capital, and no other). The loyalties of millions of men no longer move upon the national level, they are caught up in ideologies of various kinds. The spiritual civil war that existed under the rule of Hitler and Mussolini has now shifted to the Communist level. Could anything demonstrate more dramatically the confusion of an important part of European life. Men living together in the same community no longer speak the same language of the spirit. Incidentally, the Communists must be feeling the

stress of the conflict if so openly they have to make such a declaration. It would not have been made if it had not been forced from them.

The European Assembly

A group of M.P.s of all parties have published a resolution suggesting the composition of the British representation on the legislative body of the European Assembly. They suggest that it should consist of M.P.s, twenty-five of them, selected from the various parties according to their strength in Parliament. It is to be hoped that this suggestion will be severely scotched. M.P.s can move in their own closed circle as well as other people, and they can over-estimate their own importance. The primary need of a European Assembly is to get the mass of people interested in it, and that need can best be met by a general election for seats on the Legislative body. Such an election would be difficult to organise, but it would be worth every effort. It would bring home to the mass of people the simple fact that there is a European Assembly. This fact is not likely to be known; and once again there will be another well intentioned international body gyrating in its own circle, but not having much influence beyond it.

THE MONTHLY SERMON

By T. J. Jones, B.A.

(*Minister of the Great Meeting, Coventry.*)

"The Parable of the Church Anvil"

THE CHURCH has been frequently pictured as leaven, to leaven the whole lump of society; as a tree, to give shelter to all the birds (however queer) of the air; as a body, fitly joined together; as a building; as a city; but rarely as an anvil. There is only one reference known to me, one which was made good use of a few years ago in a Wayside Pulpit Message; but it is a fine and sufficient text for this sermon. It says:—

"The church is an anvil which has worn out many hammers."

The words were used by a prelate of the church, long ago, to comfort his colleagues in a time of trouble and persecution. They are, therefore, particularly pertinent for such a time as ours, when the hearts of many fail, and it is easy to become despondent. They can, however, be a comfort to us only in so far as we understand the challenge within the metaphor.

Certainly it is one of the wonders of history to note how the church has survived so many "hammerings": hammerings from political power; hammerings from mob violence; hammerings from the impact of scholarship and science, old and new; hammerings from industrialism and commerce. Truly it is an enheartening record. The fact that it has survived until now, however, is no guarantee in itself that it will surmount the tremendously accentuated hammerings of the present day. These may, conceivably, be the last stroke to break it. The outlook is dark enough in all conscience, with only a mere ten per cent. of a professedly Christian and religious nation showing the slightest interest in the church. Is there, then, any sort of guarantee that it will out-wear all hammers?

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It is a question worth pondering in view of the almost completely new world that has emerged in our generation. The time of Longfellow's "Village Blacksmith", doing small jobs of shoeing and repairing of simple farm implements on his (comparatively) tiny anvil . . . tiny, despite the large wonder of the village boys at the free firework display . . . has practically gone. Gone, also, is the simple, pious routine of "going on Sunday to the church". Today, farm implements are fashioned in mammoth proportions on mighty "anvils" in factories; instead of horse transport, we have trains, motor-cars, and aeroplanes, produced in almost unbelievable numbers and with almost incredible speed on moving "anvils"; and only too often, the humble village smithy has succumbed to the new order and become a garage.

Is this to be the fate, parabolically, of the church? Everything depends on the "constitution" of the anvil, and the "inclination" of the smith. An anvil is simply an instrument on which to shape things. A church, no less, is an instrument on which to shape a philosophy and a character adequate to the times. Modern science has so changed the face of things that even a Prof. Joad feels compelled to ask: "What are we to do with Science?" It is so obvious that our science has outstripped our con-science: as one has put it . . . "We can now do all sorts of wonderful things: we can swim like fishes under the water, we can fly like birds in the air; but all the same, we still can't walk decently together as men on the earth." We cannot stop the march of science, even if we would; but can we find or provide a faith and a force which will harness science, and make it subserve the common good? Or, in terms of our parable, can the church stand the hammerings of the blatant materialism and rank scepticism that seem to accompany science, and provide an anvil for the shaping of a better civilisation?

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I believe it can; but only on a modified and modernised anvil. Of such modifications, I can only very briefly touch on three. Firstly, the anvil must have a wider striking surface. That is, the church must be ready to be the arena for the discussion of all sorts of problems on the widest possible scale. This is, perhaps, obvious, if we remember what Jesus declared to be his mission, namely, to give life and life more abundant. No problem that concerns life and well-being must be alien to its province: no individual, social, economic, political, or international problem. All must be hammered out.

But while this may seem so obvious, and in theory so acceptable, how often the practice lags behind, in church circles. There was a time when the B.B.C. laid it down that, from the religious service angle, "nothing controversial is ever allowed to pass the microphone". Now, however, we may criticise that body on the score of its religious services, let us give it credit for having provided an "Anvil" for the discussion of many problems from the religious standpoint. Is the B.B.C. to supplant the church as an anvil?

There are certain sections of the church which ignore the problems of life-on-earth in the interest of the life hereafter, thus giving ground for the jibe of being concerned only with "pie in the sky when you die", not with bread-and-butter now. We may not be in that category, but may there not be too many amongst us who deplore the treatment of everyday problems from our pulpits in the interests of a religion which is concerned only with the individual's approach to, and experience of God? True, Prof. Whitehead has said that "Religion is what a man does with his solitariness". But he has also said, with equal truth (though not quoted with equal frequency) that "Religion is world-loyalty". World-loyalty means solidarity with all men. True religion must, therefore, include both solitariness and solidarity. The church must deal with all the problems connected with the second as with the first, freely, frankly, and boldly, on a world level. World peace tarries long: let the church really get down to it and show the world that it has an anvil on which a better shape than an atom-bomb can be fashioned.

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Secondly, the anvil must have a stronger supporting column to stand the strain of the wider striking surface. It must be a twin-column (or perhaps an alloy?) of two indispensable elements, namely, faith and knowledge.

The church, the whole church, must be quite clear in its mind that these two are complementaries, not contradictories. Faith without knowledge is as St. James says of faith without works, dead; and knowledge without faith certainly has a predominating characteristic of the dead . . . it is cold. Neither is sufficient of itself to provide a living and abiding support for the weight of problems attaching to a worried humanity; but together, they can be impregnable. As a scientific hypothesis is based on observed fact and acquired knowledge, so it can point onwards and lead to the "testing of things not seen". Such is faith, in the religious sphere. It must be based on observed fact (otherwise it is mere phantasy); and only on the strength of that can it reach forward to the unknown.

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Thirdly, the anvil of the church needs a firmer united base . . . in the bedrock foundation of God. Unless it can get down to this depth, through all the intervening layers of dogmas and man-made authorities, and unite there, then, indeed, the hammers will break the anvil. The world, it has

been said, is too much for a divided church; and the final challenge of the world and life is . . . God or no God.

That is why one feels the urge so strongly to demand penetration beneath the surface of "religions", and to go beyond the partial adherences to human "founders" and "teachers" . . . intent to find that common element of God in whom we all live and move and have our being. In this sense, the "Church" must include and absorb all the living religions of the world; and it will be spelt in many different ways: synagogue, temple, mosque, pagoda, shrine. Only thus can the Church be truly founded on a rock . . . the rock of revelation, not by flesh and blood, but by the divine working of the All-Father. Of such a church we could truly sing, with T. S. Eliot (in "The Rock"):—

"There shall always be the Church, and the World,
And the heart of man
. . . . . .
Swinging between Hell gate and Heaven gate;
And the gates of Hell shall not prevail."

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Without this kind of anvil, I prophesy that we shall hear increasingly the "clang, clang, clang" on the anvil of Thor, fashioning the weapons of destruction; with it, we can still hope to mould a better "shape of things to come". To this I pledge myself; for this I bid you strive.

WHY WE ARE WHAT WE ARE

3.—A FIT AND PROPER PLACE

By R. H. Mottram

(Mr. Mottram continues his story of the Octagon Chapel, Norwich.)

I HAVE tried to show how the Congregation to which I belong is directly descended from that which was "ejected" no less than its Pastor as a result of the Restoration of 1660. They were still, in mid-eighteenth century, an "ejected" body that had solidified into a new religious body, just as a portion of solid matter detached from a planet may become a new star in its own right. In the year 1750 there were still among them elderly members who could remember times in which it had been dangerous to life and limb, to position and pocket, to worship as they worshipped and deny what they denied. They were ministered to at this time by a man as remarkable as any before or since, and who had taken over (with redoubled energy and far more distinction) from the now aged hands of the Reverend Peter Finch, nearing the sixtieth year of his ministry, the charge he had so long and valiantly helped to carry. For this John Taylor was something more than an ejected minister braving all to do what he felt to be his duty. He was a considerable figure in Norwich and beyond, and to many readers this will be explained by the fact that he was born near Lancaster "of respectable and pious parents" in 1694 and was therefore nearly sixty when he was called to preside at "a Meeting of Protestant Dissenters in Norwich this 3rd day of October, 1753, to consider of a Subscription to Rebuild a Meeting House for the Congregation under the Ministry of the Revd. Mr. Taylor and the Revd. Mr. Bowin". I am quoting from the very marbled-covered thick paper minute book in which the rusty ink records the items, ranging from £150 down to some of £1 1s., that make up the total of £2,855 17s. gathered in on the spot.

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As a young man Taylor had been educated, from the age of fourteen years, at the Academy of the Revd. Thomas Dixon at Whitehaven. His sense of dedication was such that he seems to have had a "wistful though despairing look". However, "when eighteen years of age he drew up a grammar" of Hebrew. By the age of twenty he was ordained "Preaching Presbyter" after a searching examination in "the languages, philosophy and divinity". It was not until 1733 that he was "elected" to minister to a "numerous and intelligent congregation in Norwich". By 1736 he had become noteworthy through his writings in "defence of religious liberty". He seems to have been no less qualified in music than in homiletics or debate, for after his "Paraphrase to the Epistle to the Romans" he published "A Collection of tunes in Various Airs" for the use of his flock. Then, as now, apparently, the Presbyterian, now Unitarian minister, had to be equal to everything. While he was presiding over the Building Committee already mentioned, he was completing his fourteen years' work by which he is chiefly known. It was a Hebrew Concordance in two volumes to which all the English and Welsh Bishops subscribed (save four) and fifteen of the Irish ones. He sold it at three guineas, which barely repaid the cost, but it brought him a doctorate of divinity from the Senate of the University of Glasgow.

Such was the man under whom, in his distinguished prime, the "New Chapel in St. George's of Colegate", was imagined, financed, planned and finally erected, and I hasten to add that I have no doubt that many of our older chapels could show some such figure, at some date during that half-century, presiding over projects no less remarkable.

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It would be easy to fill pages with extracts from the old minute books, showing how the initial sum was swollen to over £5,000 and how it was spent. There were no architects, as we know them, and all sorts of skilled tradesmen, described as "carpenter" "bricklayer", "mason" seem to have tendered for the demolition of the old make-shift meeting house, and for the erection of the new one and many of them, and others, produced plans. One, a local "carpenter" of considerable repute went so far as to produce a "model of the Octagone roof", which seems to have won the Committee to the curious and unusual plan eventually adopted. Why? Any layman can see the immense additional difficulties, and the members of the Committee had had several rectangular plans before them. However, they so decided and not lightly, for we learn "That Gentlemen of 30 or upwards be of the Committee" and "that the Committee do treat and report to a general meeting".

There are no less than three books filled with their deliberations, embracing the allocation of the materials salvaged from demolition, the complicated finance by which the ground, purchased by individuals, was made over to the Congregation, and finally the endless intricacies of such contracting by which the erection was completed. But it was. One stifles one's instinctive amusement at the shifts to which they were put, as much as at their spelling, when one surveys the result. For it stands today, shortly to celebrate its second century, with its brick walls, many feet thick, its solid timber stairtreads, its eight great pillars sheathed in fluting and its lovely dome with the lucorns, upheld by elaborate Corinthian capitals that are said to have been copied from the bath of Caracalla in Rome. This was the fit and proper place that Dr. Taylor opened on the 12th of May, 1756, with a sermon from Haggai II, 8, 9. The important words are "We are *Christians* and only Christians, a name which in its original and true meaning includes all that is virtuous and amiable, just and good, noble and divine, excellent and heavenly. . . . We disown all connection excepting that of love and good will, with any sect or party whatsoever". That was the first of the twenty thousand sermons that must have been preached under that dome since. It seems to me utterly characteristic and strongly reminiscent of the founder's words in the constitution of the Hibbert Trust. Of course, it aroused strong antagonism among all those who are authoritarian and orthodox, who want to tell their fellow creatures what to do, or do what they are told, to exclude and petrify. Wesley, of whom one would have liked to have thought better, wrote in his journal "I was shown Dr. Taylor's new meeting house, perhaps the most elegant in Europe. It is eight square, built of the finest brick, with sixteen windows, eight skylights. The inside is finished in the highest taste, and is as clean as any nobleman's saloon. The Communion-table is fine mahogany, the very latches of the pew-doors are polished brass. How can it be thought that the old coarse gospel should find admission here?" Well, well! The outside, in spite of a classical portico is not so striking and caused it to be locally known as "The Devil's cucumber frame". But a fit and proper place it is, easy to speak in and surrounded with the tombs of Taylor, Martineau, Stopford Brooke, Wicksteed . . . but I refrain from enumerating the living.

(To be continued)

HIBBERT HOUSES UP TO DATE

By Griffith J. Sparham

(The Rev. Griffith J. Sparham, the director of Hibbert Houses, the homes established for the forces in the Middle East by the Hibbert Trust, gives the latest information about them.)

IN SUPPORTING us, as so many of you of the Unitarian community have done in the past, and continue to do in the present, I feel you are supporting not something extraneous but inherent in the whole job that as Unitarians we are trying to do. It is all a part of our corporate testimony to Liberal Christianity and to our practical conception of religion. We in the Middle East and our Churches in the Dominions, and you in the National (surely international?) Unitarian Fellowship and the Churches and Sunday Schools of the United Kingdom, are thus tied "in a living tether"; each part of one whole, and each essential to the full functioning of the other. That is how I like to think of it, at all events. You are the body of our Fellowship, and we are your hands and feet among the Forces; among the Forces of the Crown generally, comprising as they do today so large a cross-section of our country's younger generation; but, first and foremost, among those serving men and women who are of our own household of faith.

This being so, may I bring you up to date in regard to the location of our Centres, what they are doing, and who is, as one might say, the key-person in each place?

First, then, the House at Ismailia. This is now the first in respect of age, and, since it is also our headquarters, the first in significance. So I begin there.

This House is a hostel, situated on the outskirts of Ismailia, the Canal town that lies halfway between Port Said on the Mediterranean, and Suez on the Red Sea. It is an attractive House, standing in its own garden, overlooking Lake Timsah. It consists of three parts: the original, pleasantly verandahed house, shaded by mango trees and Egyptian honeysuckle—a bungalow with a garden basement; an annexe of two storeys across the lawn; and, again, to accommodate the overflow, three large oblong tents on concrete standings, enclosed in a second garden, and lit with electric light. There is a chapel in the House, a reading-room, library, and a room that serves either as a games room, or for lectures, according to requirements. It is a Leave Centre for the Canal Zone. It is also the official Centre for the Royal Air Force Christian Leadership Courses, Free Church and Anglican, in the Middle East. It is at the present, too, helping to solve an urgent Forces' social problem. Families separated for years are being offered facilities by the Government for living together again. The Ismailia House is providing temporary accommodation for a proportion of these families as they arrive, until such time as they can find military quarters, or civilian apartments, for themselves. Furthermore, it is the Unitarian Centre for the area. This is of great importance, both for such of our own people as may happen to be in the neighbourhood, and for the fact that it puts Unitarianism into a strategic position in regard to Middle East Service life. At Hibbert House, Ismailia, one finds oneself talking Unitarianism with the most unlikely people—the head of a Catholic Welfare organization, an orthodox Free Church Chaplain, a German representative of the World Council of Christian Churches, an Anglican Padre—people who would probably never even think of Unitarianism, certainly never think of it with any approval, apart from Hibbert House. Unitarian literature which is always on view is taken.

This House is under the Wardenship of our lady worker of longest standing, Miss Abel. As headquarters it is also my own customary location, when I am not elsewhere on the Society's business. But while I am in England, as I probably shall be by the time you read these words, Colonel R. W. Ling, my second-in-command, will be there, until my return.

Next, in order of establishment, is our Centre in Cyprus—Hibbert House No. 14—usually under the Wardenship of Colonel Ling, but at the moment under that of Mr. Summerfield. This Centre is located in the Royal Air Force Station some four and a half miles west and slightly south of Nicosia, the Cypriot capital. The Station is a great, sprawling installation, within sight of two ranges of distant mountains, on a barren plateau, in the middle of the island. The House consists of two huts, well furnished; one at present used for lounge, reading-room, writing-room and library accommodation; the other as a restaurant or canteen. And as the R.A.F. families move into the camp in increasing numbers, it is becoming a social centre not only for the men of the Force, but also for their wives. The Station Commander is strongly behind its activities. His wife values it for her sewing meetings and work among the women. Unitarian literature, which is always on view, seems to disappear rapidly at Nicosia. The House is the only social amenity on the Station where no alcohol is sold.

Thirdly, there is the House most newly established, indeed barely under way, Hibbert House No. 15, at Misurata, in Tripolitania. Mr. W. R. Arnould is Warden there.

Misurata, after Tripoli, is statistically the second town of Tripolitania. Actually, it is little more than a village. It lies 136 miles along the coast, east of Tripoli, at the western end of the Gulf of Syrté, a thousand miles away from Ismailia. It is a little white town, part Arab, part European, surrounded by desert. Apart from a grog shop or two there is nothing in the place itself, or yet for scores of miles round, to divert the troops.

Hibbert House, opened on December 14 last, is located in a three-storeyed civilian building, damaged during the war by a bomb, but now repaired and put in good order at our expense. For all that, it is pleasantly situated, in the middle of the town, overlooking the public gardens, and yet within five minutes' walk of the Barrack gates. A colonnade runs along the front of the building. Hibbert House occupies the ground and first floors. In the House are home surroundings, an English atmosphere, English books, newspapers and journals, and from the windows you can look down on the shrubs and bright flowers in the gardens, gleaming green and colourful in the sunshine.

So Hibbert Houses are found today in three countries—Egypt, Cyprus and Tripolitania. Its Workers are a little scattered band. But there they are, serving our countrymen and women, older and younger, round the southern and eastern shores of the Mediterranean. And where they are you are. Through them you work for men and women who are guarding our common interests, and whose homeland often seems to them very far away.

"LOOKING ROUND"

Mostly at Unitarian Affairs

MR. ERNEST PENN—a student at the Unitarian College, Manchester, who leaves College in July of this year, has accepted the invitation of the Poole Church to become its Minister, on the retirement of the Rev. F. Munford in September of this year.

Mr. A. H. Birtles of the Unitarian College, Manchester, has accepted an invitation to become minister of the Unitarian Church, Southport. He will begin his ministry at the completion of his studies.

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The Lindsey Press has already made use in its advertisements of the remarkable tribute paid in the current issue of *Faith and Freedom*, by Prof. Hardy of Oxford, to the publication *A Free Religious Faith*, published by the Press. The tribute occurs in an article entitled "The Faith of a Scientist". Professor Hardy is a Unitarian and his article should appeal to many who, like him, desire to have a coherent religious faith that includes all the challenges of modern science.

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Many readers will be sad to hear of the death of the Rev. William McMullen announced in our death columns. A memorial service will be held at Wilbraham Road Church, Chorlton-cum-Hardy, Manchester, at 6.30 p.m., March 6. A correspondent sends the following note.

"It was through coming into touch with him at Chorlton in 1938 that I joined the Unitarians. I feel particularly indebted to him for having 'opened my eyes'. It was a great pity that he never published any of his sermons; he was too modest, and underestimated the range of his influence. He had a capacity for preaching 'crystallized common-sense',

every sermon of his was a stimulus to thought, and he had a particularly valuable way of taking an idea which it was conventional to disregard and despise and reinstating it as a valuable principle for one's own personal action. We shall miss him very much at Chorlton; after his retirement he often helped us during our period without a minister, and however small the congregation he always gave of his best."

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Mr. Cheetham, the Assistant Secretary of the G.A. and Secretary of the Youth Department, tells me that Youth Sunday, March 6, is likely to be a success in the Unitarian and Free Christian Churches. An ambitious week-end school was held last week-end at Ullet Road Church, Liverpool. It was a great success, eighty-five young people attended.

Elsewhere in this issue is printed a "Youth Letter" addressed to the churches.

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THE Rev. Kenneth Twinn, of the Old Meeting House, Mansfield, has translated for THE INQUIRER the following comment upon the Mindszenty trial, from the *Unitárius Elet* (Unitarian Life) the organ of the Hungarian Unitarian Church. The subject is mentioned in our editorial columns.

Under the title "Complete Religious Freedom" the following article appeared in the February number of *Unitárius Elet* (Unitarian Life), published in Budapest.

Mátyás Rákosi, the Deputy Prime Minister, said in his speech at the inaugural meeting of the Hungarian Independent People's Front:—

"The Hungarian Independent People's Front is based on complete religious freedom, and so will continue in order that hitherto unresolved questions in the relation between state and church may finally be brought to a conclusion in the spirit of mutual tolerance and understanding. But it also follows from this determination that the Front will not carry on any bargaining with those who wish to use the influence of the church and its international connections for weakening our people's democracy. . . . We Hungarian communists . . . have proclaimed that we shall rely first upon our own strength to help ourselves—and we know that God helps us—and to struggle to ensure the independence and freedom of our country.

"History has settled the dispute. They have been proved right who have had faith in the self-sacrifice, the knowledge and the patriotism of the Hungarian working people, and the recognition of it has increased their conviction that self-help and reliance on our own strength is the road to the independence, freedom and resurrection of our country.

"Before this, the question of freedom of religion had already come to the fore in our political and social life. The churches considered it necessary to issue a statement regarding religious freedom arising from the Mindszenty affair. On January 1, Albert Bereczky, the bishop of the Reformed Church declared categorically in a wireless talk that there was no religious persecution in Hungary. Religious services were freely held everywhere, and great multitudes of congregations attend communion in our full churches. Religious instruction was compulsory in the state schools. The convention of the Reformed Church, the bishops of the Evangelical churches, and the free churches have likewise declared on this matter. They have expressed their opinion that God has not given to the churches a political task but the salvation of souls, and has entrusted to them the service of the Gospel. After the publication of these declarations, the Unitarian General Assembly of Hungary decided at their next council meeting that it was their duty to issue a statement on this question, and passed the following unanimous resolution:—

"'The Unitarian General Assembly of Hungary supports the point of view of the other Protestant churches of Hungary in the Mindszenty affair. The Council of the Assembly instructs the President to bring the above to the knowledge of Dr. Gyula Ortutay, the Minister for Religion and Education.'" "Inquirer."

"PROFILE"

Mrs. Sydney Martineau

FOR a profile portrait it is essential that the subject should turn her face away from the artist and look in another direction, listening meanwhile with only one ear to his reminiscences. It is with this assumption in mind that the task is attempted. I am credibly informed that the forward-looking picture which will accompany this verbal "profile" is a new and very charming photograph; so indeed it should be, for although our lady may have celebrated, a month or two ago, her eightieth birthday, we would not have believed it if she had not let it be openly known. A constant graciousness of manner to all and sundry, an unfailing courtesy and an undiminished charm of bearing are most potent factors in counter-balancing the tale of years.

For these qualities of heart and mind she is held in affectionate esteem, no less than for the invaluable services she has rendered to our churches, individually and collectively. Many builders have laboured to erect the edifice of the General Assembly, but its architectural design was the work of a few fine leaders with complete understanding of our religious traditions, knowledge of our practical requirements and vision of our future possibilities—together with full awareness of the stubbornness of our inherited individualism, and our obstinate independence! One of the leading architects was the lady of this sketch. Two years before the Assembly was born she, along with Lawrence Redfern, unfolded the design during the National Conference at Sheffield in 1926. I have just turned up THE INQUIRER, which reproduces her contribution in one column. An astonishingly accurate outline of what has come to pass; a plan that was perfected by herself and others in the years between 1926 and 1928.

MRS. SYDNEY MARTINEAU

Since then, how good a builder also she has proved—no architect content to leave the bricks-and-mortar business to the rank and file. In Council and Committee, these twenty years of the Assembly's life, she has always (well, short of omniscience, almost always!) contributed the maximum of practical wisdom in the minimum of words. That is pre-eminently characteristic of her.

But when the occasion does not call for such economy of time and speech, other gifts find ample play. I trust that the portrait conveys at least some hint of a rare sense of humour and a ready wit, for all who have sat in the audience while she stood on the platform, however important the subject, have been grateful for these precious qualities, without which even wisdom itself can often be dull. I call to mind a critical

moment during the Annual Business Meeting of the General Assembly, when Mrs. Martineau, as President, was in the Chair. The Secretary had forgotten to remind her that a gracious farewell and God-speed were to be given to a minister about to depart to a far-off pulpit in the Dominions. There was only time for a pencilled apology and memorandum . . . but a few minutes later, and without even a sidelong frown of displeasure, the President rose and uttered the heartfelt good wishes of the Assembly, making a very charming reference to that minister's Christian name and its meaning—Theodore, "the gift of God"—in relation to our loss and the Dominion's gain. And if any reader guesses that the Secretary received his well-merited rebuke when the meeting was over, he can take it from the writer that he is wrong—thanks to the grace and charm of which we have spoken.

If there be anything in names and unions, there is surely significance in the names that unite in her—Nettlefold and Martineau—typical, in differing ways, of all that is finest in our heritage. For her lifelong loyalty and continuing service we greet her in this series of profiles; incomparably young at eighty!

ATOMIC AND BIOLOGICAL WARFARE

We have received the following communication from the Young People's League of Broadway Avenue Unitarian Church, Bradford.

"On behalf of the Church, the under-mentioned officers of the Y.P.L. forward this communication to you, in the sincere hope that your readers will give the whole subject their earnest and serious consideration. As we believe this to be a question vitally important to all young people and their future well being, we have tried, and hope to stimulate interest among the people in the nearby locality by duplicating the letter and distributing it in the districts adjacent to the church.

"Could we appeal to other church congregations and Y.P.L. groups to take action now?"

Communications: 3 *Sunny Bank Ave., Bankfoot, Bradford, Yorks.*

Here follows, in part, the statement.

It is generally assumed that human beings prefer a state of peace to a state of war. Probably we can say that most of our own countrymen, for example, are earnestly hoping that there won't be another war. We want peace, but we are uneasy for we know how unsettled the world is. And in our uneasiness we clutch at every thread of hope however slender it may be. And so life goes on, an unsatisfactory balance between fear and hope, or perhaps between uneasiness and indifference. What are we all doing about it? The answer seems to be that most of us are doing nothing at all.

There is an aspect of war which occasionally hits the headlines, and makes us shake our heads grimly, and then is forgotten in the press of our everyday affairs. This is the aspect of horror. . . .

What, we repeat, are we all doing about it? We are not utterly helpless. It is men and women who make these bombs, who isolate these poisons, who will spray them on cities. And equally it is men and women—and children as well who will pass through the hell of these things. Can they do nothing in advance which might make either experience unnecessary? Are we condemned to the futility of making plans for the education and worldly success of our children without doing anything to preserve them from destruction by plague and poison or from the horror of destroying others by plague and poison also?

We, as a church community, wish to make the following affirmations. First, that we are given the choice between life and death, and that we wish to choose life. Secondly, that it is our solemn duty to do everything in our power to procure a full and abundant life not only for ourselves and our children, but for all people everywhere. And thirdly, that it is our duty to meet together to think about these important issues and to take what action we can. This letter is the result of the first of our meetings. To agree on the gravity of the situation facing us is perhaps easy, and we are not unaware that when at later meetings we discuss the situation in more detail and inquire what we can do, we may find serious differences of opinion amongst us. For that we are prepared, and in any case we cannot be happy about preserving the unity of a church only by avoiding controversial issues. We are writing to inform you about our plans because we hope that other churches and communities will decide to meet together.

YOUTHFUL COMMENTARY

By Joan MacLachlan

RICHARD has reached the stage when the time and dates are fascinating him. Recently he collected together in chronological order any available newspapers, and in doing so was amazed to come upon one dated June, 1940. I was alone in the kitchen, preparing breakfast, when he came up to me.

"June 11th, 1940, Mummy, was I here then?"

"No", I replied, "you came on January 19th, 1943."

He looked at the paper carefully. "Ooh! *These* are lovely ships!" Then something about the paper must have struck a chord in his memory. "Were these ships in the war, Mummy?"

I looked more closely to find that the ships were the *Glorious* and *Orama* which were reported missing.

"Yes, they were in the war."

Incredulity shone out of his eyes. "But were they in Sheffield?" He has heard much of Sheffield, for long my home town, and knew it well enough not to associate it with the sea.

"No!" I replied.

"But the war was in Sheffield!"

"Yes, but it was in lots of other places too. In Liverpool and London and all over the place."

Questions chased after each other without waiting for answers. "Did a bomb come on the ships?" "What is a bomb like? Is it like a barrel?"

"I don't quite know—like big fireworks, but when they bang they make the houses break up and tumble down, and they leave big holes in the ground."

Some vague recollection of life in a safe area, when evacuees stayed with us, stirred in his active mind.

"But what did the Government do with their children?"

"The Government looked round for places where there was no war and sent the children to live there."

Immediately came the comment, which revealed a novel assessment of values.

"What a waste of children's play—to make them travel like that." A further close study of the pictures ensued and then—"What happened to the people in the ships?"

Not wishing to worry the youthful investigator with too many human sorrows, I took the easiest way out.

"They climbed into small boats, which are always kept on big ships, and rowed away as quickly as they could before the ships sank."

The sceptic spoke up once more. "But how big is the water?—would all the ship go away?"

"Yes—the sea is very deep—as high as this house and ever so much more in some parts."

He accepted this, for other problems presented themselves including the age long puzzle: "Why do people have wars, Mummy?"

"They want things they can't have or are bad tempered or unkind."

"It's very bad to fight, isn't it, Mummy? It's silly. Will there be any more war?"

"I don't know—we all hope not."

Suddenly and confidently he made his next remark: "I don't think there will be another war because of the clothes".

It was my turn to become interrogator. "Because of the what? the clothes?"

"Yes, the clothes—the clothes you sent to Germany—people won't fight you if you send them things."

I could not but encourage such spontaneous faith in the efficacy of good works—a faith that worked wonders, for the young man had found complete satisfaction in his quest for knowledge and understanding. With a smile of conscious achievement on his face and the words "Haven't we had a long talk, Mummy?" he skipped away to the important world of play.

MESSAGE FOR GENERAL ASSEMBLY YOUTH SUNDAY—

MARCH 6th, 1949

(The following message has been sent to all churches by the Youth Department of the General Assembly.)

TODAY is being observed as General Assembly Youth Sunday. May we, therefore, on behalf of the Religious Education and Youth Department of the General Assembly, convey to this congregation and its young people our most cordial greetings and best wishes. We trust that all your worship and work will be inspired by the Faith of Youth. As our church life is inspired by that Faith so shall we be better fitted to meet the challenge of our time and the deep needs of men and women.

Every generation represented in this congregation has its part to play in the creation of the vital spiritual life of the Church. The young people, in particular, can bring their gifts of imagination and idealism to the service of the Church. During the war, the young generation in the Battle of Britain and the great campaigns overseas were called upon to sacrifice, even unto death, in order to stem the tide of oppression and dictatorship. Today we call upon the young generation to live, and so to live that Liberty, Peace and Religion may flourish in our midst.

Through our services today, may we all unite in prayer and praise to receive a reconsecration of our powers to this great task.

May God "Grant us the vision keen,
Heroes of old time knew;
Faith in the things not seen
Faith in our strength to do;
That through our seeming tedious days
Our feet may find the brightest ways."

We call upon those not young in years, but we hope young in spirit, to co-operate with youth. Your experience and wisdom gathered through the years can be allied in their imagination and idealism. The Church must be a community, in which all generations have their responsibilities and duties. The aim of the Youth Department is to bring the young people into the fuller life of the community and the General Assembly. May this service today help to create that sense of our essential unity.

"So may our tongues unite
Strong in their glad accord,
Clearing the zenith height,
Splendid with song outpoured,
To rouse the nations with our call,
That Youth may serve the Lord of all."

J. KIELTY, *Chairman.*
H. H. CHEETHAM, *Secretary.*

A POINT OF VIEW

By Frederick Nicholls

From my slight knowledge of various professions this seems to be true of all of them—that they demand more and more of a man's life to meet their exacting requirements. This is inherent in the way modern society is developing; it has become very highly specialised and will become more so, and its executive branches, which include the professions and managers, demand an ever increasingly specialised knowledge. To meet this demand the executives must always be on the job, keeping abreast of changing techniques arising out of changing conditions.

Yet the opposite is true of those who are "managed", that great mass of the people who tend the machines, drive the tractors, fill in the forms and generally obey the book of instructions compiled by the executives. In their case, they have shorter working hours and longer holidays, and when the day's work is done they can forget about it and turn to the titillation of the radio, the cinema, the dog track, the football pool and all the ills which the proletariat is heir to.

Is society being turned upside down so that the peasant who worked from dawn to dusk seven days a week is now working a 44-hour week with Bank holidays and a week's leave each year, while the professional and administrative classes who formerly worked from 10 to 4, four days a week, with four weeks' leave each year, now work from breakfast to supper with a holiday if and when they can find time for it.

Suppose it is so, where does religion come into all this? The consequences from a religious point of view, I think, are very grave. Religion needs its intelligent laymen, men active in the material day to day work of society ready to study and think about the religious needs of themselves and the community. I say this with due deference to the Ministry, all of whom would, I imagine, say that they wished all men, whatever their standard of intelligence, to study and think about religion. Yet the most active minded laymen, those outside the Ministry who could contribute most to the religious thought of the community, are those who, entering the executive branches, are least able to devote time to the study and discussion of matters outside their daily work.

It seems that modern society is sacrificing the spirit for the sake of efficiency. All the available evidence from the totalitarian states suggests that this is so, and I cannot but feel that even in this country we are being driven towards the same end. Not consciously, perhaps, certainly not willingly, but apparently inevitably.

Time to think of things not of this world—that is what every man needs. Yet so many able minds are being denied this time, men who could, given the time, help lead the vast majority of men to think on these things also.

No doubt some of the older generation will correct me if I am wrong, but fifty years ago a young man could do well in his profession and still have much time for his home life, church life and social life. I wonder how many young men rising in their professions today find time to take an active part in the life of a church after they have met the demands of their professions and their home. (I have intentionally put the "profession" before the "home" because I think that is the correct order of precedence, though I deplore that it should be so.)

It seems, too, that the shackles of the professions, shutting a man within the ever-narrowing confines of his specialised training and work, tend to eliminate that creative impulse, the satisfaction of which would in large measure overcome the narrow limits of his work. The professional man may eventually find out how many angels can dance on the point of a needle without ever seeing how many angels dance in the world about him. The loss, both to the individual himself and to the community, of a life almost wholly spent in the pursuit of a profession is far greater than any gain which comes from the greater efficiency of specialisation.

Now and again a voice is raised in protest against the concentration of higher education on the sciences in place of the arts, so that the vision splendid is seen in a schedule of statistics or the angle of a bridge instead of what men have been, are and might be.

Yet if the intelligentsia have no time for religion, what of the great mass of men with their lately acquired and ill-spent leisure. May it not be that from them will arise that religious upsurge which will carry forward humanity for another thousand years. Only if some religious leader will capture their imagination and lead them through hell and high prices to the new ideal. The near deification of modern dictators shows that this is within the realm of possibility. And then the intelligentsia will climb upon the "band waggon" and give that emotional outburst some form of logic and ritual.

How much greater would be the service to humanity and religion if the intelligentsia could take time off from their professions and in quiet places lead the discussion of things not of this world and perhaps to the worship of the God whom they find in their talk. It may be that a little child shall lead them, but it needs the mature and intelligent mind to mark the way.

No doubt a group of highly specialised technicians, devoting themselves entirely to the job in hand, can make a ground nut grow where none grew before, but it is also possible that a society lubricated with the spiritual oil of fellowship and a common faith could make two ground nuts grow instead of one, and prove that the efficiency of goodness is more effective than mechanised humanity.

FOR THE STUDY
GANDHI

By Alun Williams, B.A.

A YEAR has passed since the dramatic close of Mahatma Gandhi's life. So far there has not been the spate of literature about him that we should have expected; hardly anything has been added to the vast amount already in existence before his death. This is strange; but it may well be that in reality it confirms his greatness, for the greatest spiritual leaders of humanity have never lent themselves to an easy objective assessment of their lives and their teaching immediately on their death. Also it may be strangely significant that some of the writings now beginning to appear seem to conform to a pattern of *myth-building* which for good or ill has always obscured the sharper outlines of the figures of the truly great ones. Perhaps it was inevitable and indeed right that the myth of Gandhi's life should have been launched upon the world, but there is always a danger in this process. Many who criticised and depreciated the living man and who do not really share his philosophy, are already worshippers at the new shrine. It may be a sign of the increasing tempo of the modern world that many find it possible to build the tombs not only of the prophets their fathers killed, but even of those whom they themselves had a share in killing. The year since January 30, 1948, has seen not only the conception of a new Gandhi Institute in Delhi (presumably a new and much more ambitious *Shantiniketan* financially supported by the State), but also the invasion of Hyderabad.

Mr. B. K. Mallik[1] chooses the admittedly world-shattering event of the Death of the Mahatma (*Mahaprasthan*) as a text around which to hang his rather tentative and unconvincing metaphysical ideas. It would be truer to say that this was a book about Mr. Mallik's ideas about Gandhi than about either Gandhi himself or Gandhi's own philosophy; but to have such books written by some of their followers has often been the fate of the spiritual masters. We are indeed presented with some quite stimulating and valuable ideas. Mr. Mallik, however, displays one weakness that has often through the ages been characteristic of the religious writings of his fellow-countrymen (in spite of their priceless contribution to the spiritual heritage of mankind)—a very repetitious and difficult style, given to the over-emphasis of truths which are self-evident.

One feels too that the author is giving to some of these self-evident truths, for the sake of his own metaphysical speculations, just that slight twist that must leave us slightly uncomfortable. Take one example. The fact that Gandhi's death partakes of the nature of the Crucifixion and the Drinking of the Hemlock is almost too true to need statement, but Mr. Mallik goes on from this to build up an elaborate theory which is divorced from history and is quite subjective. "It is neither here nor there to ask whether the Gandhi of my experience at the moment is literally the same figure who lived and died the other day." He speaks enigmatically of receiving as it were a message from the mouth of Gandhi *after* his death; his death is a comment on 6,000 years of human civilisation similar to that of Gautama and Jesus before him. There is a somewhat abstruse discussion of the relation of the seemingly perennial contradictories in human experience, of mysticism and humanism, but the life and death of Gandhi has not resolved these contradictories, but only heightened them in our conciousness. There is often truth in paradox, but it is difficult indeed to grasp the author's main contention. "As in his life he was a figure by himself since his life in tune with the spirit of the age in which he lived was one continuous experiment with tradition, after his death he literally became a believer without any alignment with the mystic or humanist." "*His experiment failed;* the hypothesis did not work out." The last statement is surely nonsensical, if only because of the increasing reconciliation of Hindu and Moslem in the last twelve months, but this whole passage, even if it might pass muster in a metaphysical treatise, tells us precisely nothing about the spiritual greatness of Gandhi.

Occasionally Mr. Mallik approaches nearer to that greatness. "You may profess love, peace, good will to men and dedicate your life to them, but the chances are even that your neighbour to whom you offer it may reject it and strike you dead." Surely the greatness of Gandhi lay in his readiness to take this chance. Why not state this simply? Here was a man who throughout his life strove to combine the deepest spirituality with a true concern for the welfare of his fellows, who strove to achieve a right synthesis of mysticism and practical politics, who strove in utter simplicity and honesty to bring the eternal principles of the Sermon on the Mount right into the heart of human affairs. Moreover, here was a man who was no more a metaphysician than Jesus or Gautama or St. Francis, and yet triumphed by his very death. Mr Mallik indeed can happily penetrate through his own rather confused thinking to the essential Ghandiji: "My vision on the 15th of Sravana stands . . . I feel we are on the threshold of peace. This is my humble way of paying tribute to Bapuji, who after centuries made our land free and gave us a message after his death . . . peace in the human family with confidence and calm." Surely that is sufficient.

[1] *Gandhi: a prophecy.* B. K. Mallik. Hall, The Publisher, Oxford.

BOOKS OF THE DAY

By E. W. Martin

PARTICULARLY apposite to the stresses of our time is the thought of Frederick Denison Maurice, apostle of unity, the man whose liberal views exercised so much influence on Charles Kingsley and others who took part in the Christian Socialist movement. About his intellectual stature there has been much argument and so balanced a study as Dr. Alec Vidler's reprinted Hale Lectures, *The Theology of F. D. Maurice* (S.C.M. Press, 8s. 6d.), is to be welcomed as a sympathetic and authoritative assessment of a dedicated talent whose worth was for too long eclipsed by controversy and ill-will.

Maurice did not regard himself as a creator, though he was a generative thinker: "My business, because I am a theologian and have no vocation except for theology, is not to build", he writes, "but to dig, to show that economics and politics must have a ground beneath themselves".

It is incorrect to think of Maurice as primarily a sociologist. He was one who worked towards the extension of the Christian fellowship elected by God. His message for the present age is bound up not only in his concern for social betterment, but for this lesser good seen in terms of God's will. "It is because Maurice understood his position", writes Dr. Vidler, "that he can help us to understand ours". Constantly Maurice reiterates that there are permanent principles to which political and economic motives must be subordinated.

Politics was never a secular and separate entity for Maurice; it was part of the religious life of society. The nation he saw as something living, something capable of repentance and reform. He speaks to us now as one having authority, that which comes from labour, and he asked one question that will find an echo in every heart: "Are we to live in an age in which every mechanical facility for communication between man and man is multiplied ten-thousandfold, only that the inward isolation the separation of those who meet continually, may be increased in far greater measure?"

Maurice could not foresee the exact nature of our problems, but his basic assumptions are as valid now as when he first made them. This is well brought out in two volumes in "The Theology for Modern Men" series—*An Outline of Christian Sociology*, by W. G. Peck, and *Freud and Christianity* by R. S. Lee (James Clarke, 8s. 6d. each). These books will help to reinforce the fact that more than ever when man is in danger of losing his identity he must bring all secular knowledge to the test of a spiritual authority.

* * * * *

Rev. W. G. Peck, another Hale Lecturer, writes on the relation of theology to sociology: on work, trade and money; on community, politics, and society and the Gospel. For ten years he has been lecturing on Christian sociology to the clergy, and he reports that all ministers find their task becoming yearly more difficult. They have to address the "mass man", or Buber's "faceless multitude". Peguy has said that the value-indifferent philistine holds almost undisputed sway

today; and it is true also that the forces which have created doubt within man, robbed him of status, are such as can only be corrected by an active Christian evangelism and social witness.

Dr. Lee's book is divided into two parts. The first deals with certain features of psychoanalysis; the second examines the relevance of these findings in terms of Christian belief and practice. Dr. Lee restricts himself to the Freudian technique, believing that this system of psychology affords the most accurate insight into the workings of the human mind, and that religious beliefs can be refined and strengthened by the knowledge to be derived from psychoanalysis. In the light of such knowledge of the mind as Freud provided, all our ideas must be re-examined in order that we may be certain of their worth; that we may know they are not misshapen, infantile products of our instinctive drives.

Freud himself was not a Christian, indeed such a work as *Civilisation and its Discontents* suggests that he was not even a serious student of the religion. Therefore Dr. Lee's book has an undisputed value in that it brings to the religious-minded person a process and a system by which he may examine his beliefs and strengthen his personality through a release of creative energy tied up in unconscious conflict Psychoanalysis cannot pronounce final judgments on religious belief, nor is this its function, but it can tell us much about their origin and meaning.

The comparative study of religions has done much to proclaim the power of Christianity and Dr. Nicol Macnicol's book *Is Christianity Unique?* (S.C.M. Press, 2s. 6d.) is a treasury of wisdom. The reissue of a book published in 1936, and to the comparisons with ancient religions and with Buddhism is added a new chapter entitled "Modern Rivals of Christianity".

Most of these substitute religions are nationalistic and, unlike Humanism, they do possess a goal or purpose to strive for whether it be the State or the race. Communism is probably the most serious of these. It has a class message which goes beyond nationalism. Neither the holy indifference of Eastern creeds, nor the economic loyalties of Communism, or the sinister and despairing existentialist philosophies can offer modern man the comfort and hope he needs; and the uniqueness of Christianity as presented, non-dogmatically, in brief outline, can only be effectively criticised by those preserving a like freedom from dogma.

* * * * *

Mr. Archibald Robertson's *Church and People in Britain* (Watts, 7s. 6d.) is a criticism of the Churches: It is not free from dogma and in reading it one is reminded of the words of Berdyaev: "The failure of Christianity does not mean that Christianity is not the highest truth. Historical success and achievement do not constitute a valid criterion of the true".

The author notes the "rising tide of public indifference" and many of his criticisms are justified. Yet he would seem too eager in his haste to demonstrate that Darwinism, evolution and the rise of natural science caused Christianity to be on the retreat. I doubt whether the rationalist ought to credit this, for as Dr. Inge has pointed out the Darwinian theory was indeed another step towards proof of a creative design in the universe; and we may usefully reflect upon the changes in scientific opinion since the days of Edward Clodd and Bradlaugh.

Mr. Robertson is an able exponent of his own brand of belief, yet he does not seem able to recognise that faith attained through revelation and reason is a personal reality about which there can be no argument. It is of little use to criticise external and official manifestations of it when the thing itself is a living reality in our midst. Like Llewelyn Powys and Bertrand Russell, Archibald Robertson is not an enemy of truth. He is one who follows the road appointed for him and on that account his book will correct the optimism of all who tend to resent critical approaches to religious history.

Imaginative reconstructions of biblical episodes have a definite spiritual use. The story of Israel in the Promised Land is the subject of the Rev. Arthur E. Southon's book *Who is their Father?* (Cassell, 8s. 6d.). Such psychological interpretations—the vivid narrative of Samuel and that of Saul, Israel's first king, the drama of Samson's fall through the arts of Delilah, have in them the elements of tragedy. This book is as compelling as the Rev. Leslie Weatherhead asserts in his foreword.

The current issue of *Faith and Freedom*, a journal of progressive religion, priced at a shilling and published at the Priestley Hall, City Square, Leeds, contains the reprint of a speech by the Rt. Hon. J. Chuter Ede, M.P.; an essay on "The Present Position of Unitarianism in Liberal Christianity" by F. Kenworthy, M.A., and one on poetry by Frank A. Bullock.

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CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

WORLD GOVERNMENT

SIR,—May I suggest to Rev. Basil Viney and others that it is dangerous to support schemes for world government until the individual citizen gains his share of control of, and responsibility for, the policies of institutions and governments which have usurped his power, and which, as if furthering a common perverse policy, give him results that he does not want?

A final integration of existing governments would mean replacing regional tyranny or misgovernment, which may be temporary, by a permanent world tyranny against which successful revolt would be almost impossible.

Obviously, we must build a better world from the bottom upwards, and not from the top downwards.—Yours,

Dublin. *Raymond Hannagen.*

LAY PREACHERS

SIR,—This body of men in our denomination is doing some very fine work in keeping congregations going, in some of our churches, who alas, cannot now afford a minister of their own, but much good work is being spoilt by poor delivery of the address or sermon.

Two common faults are the lowering of the voice at the end of a sentence or paragraph, and gradual weakening of the strength of the voice towards the end of the address.

Another bad fault is the inability to make their voices heard at the back of the church. Many times this is caused by the lay preacher resorting to addressing those in the near pews.

The remedy for this is for him or her to always direct the voice to those at the back of the church, in other words, talk over the heads of those at the front. The voice then carries down the church and those at the front will automatically hear.

Perhaps the various lay preachers' leagues will turn their thoughts to the various ways of overcoming these very important points.—Yours,

Manchester. *W. Higham.*

UNIVERSALISM AND ESPERANTO

SIR,—The Rev. F. Kenworthy is no doubt right in saying that an artificial religion embodying the supposed best in existing faiths would not remove the conflict of world religions. He is also entitled to hold that Esperanto has not solved the problem of diverse languages. But the two cases are not analogous.

To become universal a new religion would have to supersede all existing religions, whereas Esperanto aims simply at supplementing existing languages. It has failed in that it has not become universal even in the limited sense in which it seeks to be so. When governments of East and West meet to abuse each other at international assemblies, they prefer to use national languages with a cumbersome and expensive system of interpretation. But every day through Esperanto individuals of different nationality make constructive and helpful contacts which would be impossible without it. The world would be the better for a few more such failures.—Yours,

Carlisle. *William J. Carter.*

THE INQUIRER

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NEWS REVIEW

"OUR UNITARIAN HERITAGE"

To the originators of the Exhibition "Our Unitarian Heritage", held at Highgate Church on Saturday, February 26, Unitarians of the London Province owe a debt of deep gratitude.

Not only did the Exhibition bring together a large number of visitors from the many churches in the Province, but the response to the appeal for exhibits gathered a collection far beyond all expectations. Old documents and prints, pictures, photographs, communion plate, pamphlets, books and reports, came from nearly every church on the roll of the Provincial Assembly.

It would be impossible to enumerate in detail the many articles shown, but of particular interest in so far as the Highgate Church is concerned was the original letter signed by 55 persons in the year 1884 addressed to the London District Unitarian Society, asking the Society to consider the founding of a Unitarian church in the vicinity of Crouch Hill, and the letter from the Rev. Robert Spears accepting an invitation to the pastorate of the new church on Highgate Hill, which was the result of that appeal.

The Exhibition, arranged by Miss Joyce Pearson and Miss Gladys Knighton in aid of Church funds, was intended originally to be a history of the Highgate cause, but the request to enlarge the scope, all who attended will agree, proved a happy suggestion.

Dr. Mortimer Rowe took the Chair at the opening ceremony which was performed by Mrs. Sydney Martineau. In a speech full of happy reminiscences Mrs. Martineau reminded her hearers of the many well-known names associated with our movement in London —Lindsey, Martineau and a long succession to the present time.

A vote of thanks was proposed by the Rev. G. J. G. Grieve, in which he extended a cordial welcome to the Rev. Griffith Sparham, the Director of Hibbert Houses and his immediate predecessor as Minister of the Church, now on leave in England.

Dublin.—We are pleased to record visits to our church during the past year of a considerable number of friends from our churches in Northern Ireland and Great Britain and in this connection the Rev. E. Savell Hicks hopes that any such visitors to Dublin and our church will make themselves known to him when they will be assured of a great welcome. A Communion Service is held every month after morning and evening worship alternatively. The evening Communion was an experiment concerning which there was considerable doubt; but it has resulted in better attendances even than the Service held in the morning and has more than justified itself. In January we had a visit from Rev. Dr. J. Kokotek, Rabbi of the recently formed Liberal Progressive Jewish Movement in Dublin, and our Minister paid a return visit to the Liberal Jewish Synagogue in February. The hall was packed to overflowing on the occasion of Mr. Hicks's visit and a number of people were unable to obtain admission. Dr. Kokotek's subject was "Tradition and Progress in Jewish Religion and its relation to Christianity". Mr. Hicks's lecture "Jewish Influence on Christianity" was followed by a discussion and many questions which revealed an exceedingly open-minded attitude on religion. The Chair was taken by Dr. Bethel Solomons, the well-known gynæcologist who is Chairman of the Jewish Progressive Movement in Dublin.

Many interesting views were expressed at the Social and Debating Society, the subject, "Must We Have a Housing Shortage", when Councillor Phelan (Chairman of the Dublin Corporation Housing Committee) was in the Chair.

The Minister and Managing Committee's "At Home" was well attended and very successful. This is an annual event. It was followed by a children's party the next day at which the youngsters appeared to thoroughly enjoy themselves.

London: Newington Green.—There was a good attendance at the Annual Meeting of Church and Congregation on Saturday, February 19. Tributes were paid to the work of the lay pastor, Mr. J. Reece Walker, and promising reports were received from the varied societies: Women's League, Literary Society, Sunday School, Boy Scouts, etc. The church fabric is in urgent need of repair and redecoration, and the members will soon enter upon the task of raising several hundreds of pounds which this will demand. Thanks to the members for their continued loyalty and devotion were expressed by Mr. J. Reece Walker. The willing co-operation of pastor and people augurs well for the future of this live church.

Warrington.—The 287th Anniversary Services of Cairo Street Chapel were held on February 20, when the Services were conducted by the President-Elect of the General Assembly, Rev. Fred Cotter.

There were good congregations and this was taken as a good augury for an event that is being undertaken in great faith and courage. This is the holding of a Bazaar later in the year, with a Target of £600, in aid of the Renovation Fund. The members enter upon the task with determination, confident that the many friends who value the great traditions associated with our Cause at Warrington will rally round to achieve success.

THE REV. JOHN WALTER COCK

John Walter Cock died at his home in Oxford on February 22, in his eighty-sixth year. Up to three years ago, he had been regular in his attendance at Manchester College Chapel, cycling down each Sunday. Up to three weeks ago, though in failing health, he had been his alert, enthusiastic self. A familiar figure at College gatherings for many years, he will be also remembered as the active local secretary for the I.A.R.F. Congress held in Oxford in 1937.

A Cornishman by birth, this gentle soul early learned to love nature and music and the God revealed in both, a devotion which led him, later, to adopt vegetarian principles and join the Anti-vivisection Society, whilst always attaching great importance to the careful religious education of children. Converted to Unitarianism as a young man by the preaching of a Unitarian layman in Devonport, Walter Cock thenceforth gave his unstinted allegiance to our movement. At first in business on his own account, he retired early and came to reside in Oxford. In 1901 he entered Manchester College to train for the ministry. From 1906 to 1914 he was assistant to the Rev. C. J. Street, at Upper Chapel and Attercliffe Church, Sheffield, and from 1915 to 1928 he was Minister at Newark. His ministries are remembered in both places with gratitude and affection.

Like the Hebrew seer, Walter Cock had a vision of a world freed from cruelty and violence—"They shall not hurt nor destroy in all my holy mountain". His deep faith in spiritual realities and the future of mankind compelled his support for movements like the Theosophical Society, the League of Nations Union (now UNA), and the Oxford Council for Social Service.

To talk with him was always a refreshing and inspiriting experience, for he exhaled the breath of hope and touched the mind with the warmth of his own fire. *H. J. McL.*

CALENDAR

SUNDAY, MARCH 6th

Aberdare, Highland Place, 11 and 6, Rev. D. Jacob Davis.
Ashfordfn, Un. Church, Skene St., 11 and 6, Rev. L. Baker Short.
Aberystwyth, New St. Meeting House, 11, Mr. Islwyn ap Nicholas.
Accrington, Unitarian Free Church, Oxford St., 10.45 and 6, Rev. J. Unsworth.
Ainsworth, Unitarian Chapel, Knowsley Rd., 11 and 3, Rev. Benjamin Gill.
Altrincham, Dunham Road Church, 11, Rev. A. W. Vallance, 6.30, Youth Service.
Ansdell. (See Lytham St. Annes.)
Ashton-under-Lyne, Richmond St., 6.30, Supply.
Astley, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. Mather.

Bath, Trim Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. Wiard.
Belfast, All Souls, Elmwood Av., 11.30 and 7, Rev. Dr. A. L. Agnew.
Belfast, First Church, Rosemary St., 11.30, Rev. J. McCleery, 7, Rev. Dr. R. W. Wilde.
Bessels Green (nr. Sevenoaks), Unitarian Ch., 11, Rev. Magnus Ratter.
Billingshurst Free Church, South St. 11.15, Rev. J. Martin Hall.
Birkenhead, Unitarian Ch., Bessborough Rd., 6.30, Mr. T. McLeod.
Birmingham, Church of Messiah, Broad St., 11, ——, 6.30, ——.
Birmingham, Moseley, Unitarian Church, Yardley Wood Rd., 6.30, Rev. D. Meyer Kluegel.
Birmingham, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. G. Wilkinson.
Blackburn, Unitarian Church, St. Andrews St., 6.30, Supply.
Blackpool, North Shore, Dickson Rd., 10.45 and 6.30, Rev. F. Coleman.
Blackpool, South Shore, Lytham Rd., 11 and 6.30, Supply.
Bolton, Bank St., 10.30 and 6.30, Rev. J. Gordon Davies.
Bolton, Halliwell Rd., Free Ch., 10.45 and 6.30, Mr. I. Hodgson.
Bolton, Unity Ch., Deane Rd., 10.30 and 6.30, Rev. Ian L. Tosteland.
Boston (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. Chas. Simpson.
Bournemouth, Unitarian Ch., West Hill Rd., 11, Dr. G. K. Brown.
Bradford, Broadway Av., 2.45 and 6, Rev. Dudley Richards.
Bradford, Town Hall Square, 10.45 and 6.30, Rev. F. A. Bullock.
Bridgwater, Christ Church, Dampier St., 11 and 6.30, Rev. W. G. Topping.
Bridport, Unitarian Church, 11 and 6.30, Rev. G. Randall Jones.
Brighton, Christ Church, Unitarian, New Rd., 11 and 6.30, Rev. F. M. Ryde.
Bristol, Lewin's Mead Meeting, 6.30, Rev. J. H. Cohan Davies.
Bristol, Oakfield Rd., Clifton, 11 and 6.30, Rev. Chas. Easton.
Burnley, Unitarian Church, Trafalgar St., 10.45 and 6, Mr. J. S. Hallam.
Bury, Bank St., 11 and 6.30, Rev. J. W. Maw.
Bury, Chesham Unitarian Church, 6.30, Mr. Scott Johnston.
Bury St. Edmunds, Churchgate Street Chapel, 6.30, Rev. H. A. Goss.
Buxton, Hartington Rd., 11 and 6.30, Rev. J. W. Dyer.

Cambridge, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. S. Carter.
Canvey, The West Grove Un. Church, 11 and 6.30, Rev. Eric Potter.
Carlisle, Unitarian Church, Lorne St., 2.30, Junior Church, 6.30, Rev. W. J. Carter.
Chatham, Unitarian Church, Hanmond Hill, 3, Rev. W. Hayes.
Cheltenham, Bayshill Unitarian Church, 11, Study Service, 6.30, Rev. Barbara Tinsley.
Chester, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. Williamson.
Chesterfield, Elder Yard Chapel, 10.45 and 6.30, Rev. D. W. Roberts.
Chipperfield Chapel, Atherton, 10.45 and 6.30, Rev. E. Glyn-Evans.
Clare, Prince's St., 11.30 and (occ.), 7, Rev. W. A. Whitehead.

COSELEY, Staffs., Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. W. HAWORTH.
COVENTRY, New Great Meeting House, Holyhead Rd., 11, Children's Church, 6.30, Rev. T. J. JONES.
CREWE, Free Christian Church, Beech St., 6.30, Mr. BUCKLEY.
CREWKERNE. Un. Ch.. Hermitage St.. 11 and 6.30, Rev. FRANCIS TERRY.
CROYDON, Free Christian Ch., at Dennett Hall, 11 and 6.30, Rev. A. B. DOWNING.

DEAN ROW, 10.45, Rev. H. L. SHORT. STYAL, 6, Student.
DENTON, Wilson St. Chapel, 11 and 6.30, Supply.
DERBY. Friar Gate Unitarian Chapel, 6.30. Rev. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, ——.
DONCASTER, Free Christian Church, Hill Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DUBLIN. Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. W. T. WILKINS.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. E. G. LEE, Anniversary Services.
DUNDEE, Unitarian Church, Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EVESHAM, Oat Street Chapel, 11 and 6.30, Rev. W. P. PHILLIPS.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. DONALD FRASER.

GAINSBOROUGH, Unitarian Ch., Trinity St., 6. Rev. WM. CLARK-LEWIS.
GEE CROSS, Hyde Chapel, 11 and 6.30. Rev. P. CHALK.
GLASGOW, St. Vincent St. Un. Ch., 11 and 6.30, Rev. ALEXANDER REID.
GLOSSOP, Fitzalan St., 10.45 and 6.30. Rev. H. G. WOODFORD.
GLOUCESTER, Barton Street Church, 6.30, Rev. B. L. GOLLAND.
GODALMING. Meadrow Chapel, 6.30, Rev. G. MABEL BEAMES.
GUILDFORD, Ward Street Church, 11.15, Supply.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
HALIFAX. Northgate End, 10.45 and 6.30, Rev. A. ELLIOTT PEASTON.
HASTINGS, Free Chris. Ch.. South Terrace, 11 and 6.30 Rev. D. HILTON.
HINCKLEY. Gt. Mt., Baines Lane, 11 and 6. Rev. CHAS. BARTLETT.
HINDLEY, Presbyterian Church, off Market St., 10.45, Rev. R. W. DAVIDSON, 6.30, Youth Service.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM. Worthing Rd., 6.30, Rev. J. MARTIN HALL.
HORWICH, Unitarian Free Church, 10.30 and 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. DUDLEY RICHARDS.
HUNSLET, Unitarian Church, Joseph St., 6.30, Mr. A. J. WHITTAKER.
HULL, Park Street Church (Unitarian), 11, Junior Church, 6.30, Rev. R. PHILIPSON.

ILMINSTER, Old Meeting, East St., 11 and 6.30, Rev. WM. BEER.
IPSWICH, Unitarian Ch., Friars St., 11, Rev. H. A. GORE.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. E. W. DEAKIN.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chap., 11, Dr. T. FISH, 6.30, Rev. STANLEY MOSSOP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Rev. E. SHERVELL PRICE.
LEICESTER, Narborough Rd., 11, Junior Church, 6.30, Rev. E. G. GREEN.
LEICESTER, The Great Meeting, 11 and 6.30, Dr. A. S. HURN.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
LETCHWORTH, Vasanta Hall, Gernon Walk, 6.30, Miss M. GRIFFITHS.
LEWES, Westgate Chapel. 11. Rev H. W STEPHENSON
LINCOLN, High St., Unitarian Church, 6.30, Dr. ALFRED HALL.
LIVERPOOL, Ancient Ch. of Toxteth. 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Supply.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.
LIVERPOOL, Gateacre Chapel, 11 and 6.30. Rev. DUNCAN STEWART.
LIVERPOOL, Hamilton Rd., Everton. 6.30, Supply.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. LAWRENCE REDFERN.
LONDON, Bell St., Edgware Rd., 6, Rev. WALTER M. LONG.
LONDON, Blackfriars Mission and Stamford Street Church, 6.30, Rev. ARTHUR LONG.
LONDON, Brixton, Services at 5 Killieser Av. (second turning on left down Telford Av.), S.W.2, 11, Rev. J. W. DUMBLE.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11, 3.30 and 6.30, Rev. JOHN BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, Mr. F. LEWIS.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CORDELL.
LONDON, Hampstead, Rosslyn Hill, 11 and 6.30, Rev. G. E. HALE.
LONDON, Highgate Hill, Unitarian Church, 11, Youth Service, Miss JUNE CROSS.
LONDON, Islington. Unity Church, Upper St., Preston Hall, 7, Rev. J. HINKINS.
LONDON, Ilford, High Rd., 6.30, Rev. ARTHUR PEACOCK.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Rd., 11, Mr. J. WILSON.
LONDON, Lewisham, Un. Ch., High St., 11, Rev. E. CLEAVE, 6.30, Rev. T. L. JONES.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Young People's League.
LONDON, Mansford St. Ch., Bethnal Green. 6.30. Rev. J. W. DUMBLE
LONDON, Newington Green, Unitarian Ch., 6.30, Rev. MAGNUS RATTER.
LONDON, Richmond Free Church, Ormond Rd., 11, Rev. ETHEL KAY.
LONDON, Rhyl St., Kentish Town, 6.30. Rev. GORDON BEVERLEY.
LONDON, Stratford, Unitarian Church. 11.30, Children's Church, 6.30, Rev. W. NEWTON.
LONDON, Theistic Ch., 1 Grosvenor Place, 11, Rev. F. HANKINSON.
LONDON, Wandsworth. Un. Church, East Hill, 11, Rev. W. M. LONG, 6.30, Rev. H. H. CHEETHAM.
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church. 6, 1st and 3rd Sundays. Rev. NOEL JAMES.
LONDON, Wood Green, Unity Church, Newnham Rd., 6.30, Rev. G. J. G. GRIEVE.
LOUGHBOROUGH, Vicotria St., 6.30, Mr. H. ARNOLD, Youth Sunday.
LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. H. CRABTREE.

MACCLESFIELD, King Edward St., 10.45, ——, 6.30, Rev. H. L. SHORT.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Rev. F. HANKINSON.
MANCHESTER, Unitarian Church, Chapel Lane, Blackley, 11 and 6.30, Rev. KENNETH SHERRATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. H. A. MICKLEWRIGHT.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Mr. W. HILL-WAREING.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTIER.
MANCHESTER, Longsight Free Chr. Church, Birch Lane, 10.45 and 6.30. Supply.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. GORDON L. CLARKE.
MANCHESTER, Pendleton Un., Cross Lane, 6.30, Supply.
MANCHESTER, Platt Chapel, Rusholme, 10.45 and 6.30. Rev. C. A. PIPER.
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Memorial Service.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. ERIC PHILLIPS.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
MEXBOROUGH. Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Church, Unitarian, Corporation Rd., 6.15, Rev. R. I. PRITCHARD.
MIDDLETON, Old Road Chapel, 6, Rev. J. EVANS.
MORECAMBE, see Lancaster.
MORETONHAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOONE.
MOSSLEY, Christian Church, Stamford Rd., 10.45 and 6, Rev. W. WADDINGTON.

NANTWICH, Old Chapel, 6, Rev. GRACE MEWHORT.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. HERBERT BARNES.
NEWCASTLE, Staffs., Unitarian Old Meeting House, 6.30, Rev. W. J. MCELDOWNEY.
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 2.45 and 6, Rev. F. SOKELL.
NEWPORT, I.o.W., Unitarian Church, High St., 11 and 6.30, Rev. L. CHANDLER.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.
NORTHAMPTON, Kettering Rd. Church, 11 and 6.30, Rev. A. E. MOBBS.
NORWICH, Octagon Church, Colegate, 11, Rev. LEONARD MASON.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. G. BOLAM.

OLDHAM, Lord Street Church, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel, 11.30, Principal R. NICOL CROSS.

PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PADIHAM, Nazareth Un. Ch., Knight's Hill, 10.30 and 6, Supply.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KERSLEY.
POOLE, Unitarian Church, Hill St., 6.30, Rev. F. MUNFORD.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. STURGES.
PRESTON, Unitarian Church, Church St., 6.30, Mr. F. SIMPSON.
PUDSEY, Unitarian Church, 10.30 and 6, Rev. T. BRETT DAVIES.

RAWTENSTALL, Unitarian Ch., Bank St., 10.45, Mr. WM. MILLAR. 6, Youth Service.
RINGWOOD, Hants., The Meeting House, 1st, 3rd and 5th Sundays, 11, 2nd and 4th Sundays, 6.30, Dr. J. CYRIL FLOWER.
ROTHERHAM, Church of Our Father, 10.30 and 6.30, Supply.
ROCHDALE, Blackwater St., 10.30 and 6, Rev. E. D. DAVIES.

SALE, Atkinson Rd., 11, Supply.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. H. W. KENSHALL.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. D. T. EVANS.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. J. A. KENNEDY.
SHEFFIELD (Attercliffe), 6.30, Rev. E. A. DAVIES.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. ARNOLD LEWIS.
SIDMOUTH, High St., Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Friends Meeting House, Ordnance Rd., 6.30, Mr. J. E. M. KAY.
SOUTHEND-ON-SEA, Darnley Rd., 11, Children's Church, 6.30, Mr. MICHAEL THORNCROFT.
SOUTHPORT, Portland Church, 11 and 6.30, Supply.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
ST. HELENS. Boundary Rd. St. Helen Workshops for the Blind. 6.30, Mr. J. L. OATES.
STOCKPORT, Un. Ch., St. Peter's Gate. 10.30 and 6.30, Rev. JOHN KELTY
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE. Presbyterian (Unitarian) Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SUNDERLAND, Bridge St., 11, Family Worship, 6.30, Mr. F. J. HAMBLIN.
SWANSEA, Unitarian Church, High St., 11.15 and 6.30, Rev. BASIL VINEY. Christian Meeting House, Fennard, 11.15, Rev. SIMON JONES.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. J. HARRY SMITH.

TAUNTON, Mary Street Church, 11 and 6.30, Rev. J. UNSWORTH.
TAVISTOCK, The Abbey Chapel, 3.15, Rev. ROSAMOND BARKER.

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LONDON UNITARIAN SUNDAY SCHOOL SOCIETY

ANNUAL MEETING at HIGHGATE CHURCH

on **Thursday, March 10th, at 7 p.m.**

Light Refreshments at 6.30

DEATHS

COCK.—Rev. J. W. Cock, at 2 Lonsdale Road, Oxford, on February 22, in his 86th year. "A beloved and devoted Brother."

MCMULLAN.—On February 25, 1949, at 24 Grange Drive, Blackley, Manchester 9, the Rev. William McMullan, husband of Annie McMullan and late minister of Chorlton-cum-Hardy and Middleton Unitarian Churches.

MISCELLANEOUS

COOK-HOUSEKEEPER AND HOUSE PARLOURMAID, preferably with some Domestic Science training, required to run country flat. Self-contained flat provided, with room for third person if desired, and help given with rough work. Please write, giving ages, salaries asked and with references to Mrs. Norman, Greysfield, Great Barrow, near Chester.

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VACANT—post of Matron Housekeeper at Bell Street Mission Holiday Home, Bognor Regis. Apply Rev. Walter M. Long, 28 Bell Street, London, N.W.1.

TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev F. HANKINSON.
TORRINGTON, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., off Higher Terrace, 6.30, Rev. C. W. TOWNSHEND.
TROWBRIDGE, Conigre Unitarian Ch., 3 and 6, Rev. A. F. O. THOMAS.
WALLASEY, Memorial Ch., Manor Rd., 11 and 6.30, Rev. EDGAR HILL.
WAREHAM, South St., Unitarian and Free Christian Church, 6.30. Visitors specially welcome.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. J. B. TOMKIN.
WARWICK, High St., Church, 6.30, Rev. GORDON COOPER.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Supply.
WHITBY, Flowergate Old Chapel, 6, Rev. H. W. KNIGHTALL.
WOLVERHAMPTON, All Souls' Church, 6.30, Rev. LESLIE KEMP.
WOODHALL SPA, Mill Lane, 2.30, Rev. CHAS. SIMPSON.
YORK, St. Saviourgate Chapel, 6.30, Rev. GEORGE S. WOODS.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., No. 1 Campden Rd., South Croydon, Surrey.

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CANADA
MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ANGUS CAMPBELL.
TORONTO, First Unitarian Church, Jarvis St., 11, Rev. W. P. JAMESON.
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HODGKINS.
WINNIPEG, First Federated Church, Sergeant and Banning; 11, English, 7, Icelandic, Rev. P. M. PETTURSSON.

AUSTRALIA
ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, ——.
MELBOURNE, Unitarian Church, Cathedral Place, C.2, 11 and 7.30, Rev. WM. BOTTOMLEY and Rev. V. JAMES. Monthly at 4.
PERTH, Unitarian Free Christian Fellowship. Hon. Minister, R. H. PRATHERSTONE. Phone: W. 2875.
SYDNEY, New South Wales, Unitarian Church, 15 Francis St., Hyde Park, 7.15, Rev. COLIN GIBSON.

NEW ZEALAND
AUCKLAND, Unitarian Church, Ponsonby Rd., 11 and 7, Rev. E. H. MORRIS.
WELLINGTON, Unitarian Free Church, Tisdall's Buildings, 100 Lambton Quay.

SOUTH AFRICA
CAPETOWN, Hout St., 11 and 7, Rev. D. S. LIVINGSTONE.

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